

Ban on Pilgrimage in the Soviet Union (20-30 Eyears' of Xx Century)

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ABSTRACT: Although there were no strict bans on religious images and prayers in the early years of the Soviet union, it was controlled by the state from the mid-20 years' of the 20th century. In these years, the Soviets put the main pressure on the Orthodox and Muslims, who make up the majority of the population. In the early years, the control was not so strict, because it can be said that the Soviet Union, which came out of the First World War with great losses and the severe economic crisis of the early 1920s, forced the government of the Soviet Union to conduct a moderate religious policy.

KEYWORD: history, ban, pilgrimage, Soviet Union, religious.

Introduction. As a result of the First World War and the Russian famine, the Soviet state followed the path of "caution" in religious and national matters until the mid-1920s. In these years, the periodical press served as the main tool for the government to inculcate its ideology. Various articles were published in periodicals in order to cool and scare people from going to Makkah and Madinah. In the first quarter of the 20th century, the religious and political instability in the Hijaz region was exaggerated, and it can be observed that there were attempts to prevent the people of Turkestan from the pilgrimage.

Material and Methods. In particular, in the 1919 issue of the Ishtirokyun newspaper, with the signatures of Muhammad Barakatullah Bhavfolii Hindii, Qazi Abdurashid Ibrahim, Sheikh Sa'id Asli Shami and Mulla Muhammad Sultan Khojandi, one of the Islamic obligations in connection with the transfer of the cities of Mecca and Medina to the British, French, Italian and some Arab alliance - The fatwa on the temporary suspension of Hajj from Muslims was announced in Arabic and Uzbek languages¹. But later, this fatwa caused great controversy among Turkestan scholars. In particular, Sheikh Sa'd Asli Shami (1870-1932) and Mulla Muhammad Sultan Khojandi, who were among the signatories of the fatwa, stated that they did not sign this fatwa and announced in the next issues of the newspaper. Also, on the first page of this October 29 issue of the newspaper, the fatwa on the temporary cancellation of Hajj was published in Arabic on the front page of the newspaper "Ishtirokyun" with the signatures of Muhammad Barakatullah Bhavfolii Hindiy, Qazi Abdurashid Ibrahim. In the fatwa, "Remember, We have made the Bayt (Kaaba) a place of pilgrimage and a safe place for people" in Surah Baqarah.² It has been reported that Hajj is a temporary exclusion from Muslims, citing evidence from verses and hadiths. Also, in this fatwa, it is noted that Husain ibn Ali, the

¹ Хитоб ли аҳли-л-ийман // Иштирокиюн, 1919. №203.

² Шайх Абдулазиз Мансур. Қуръони карим маъноларининг таржима ва тафсири. –Т.: Тошкент ислом университети, 2009. – Б. 19.

sharif of Mecca, rebelled against the "official caliphate" (Ottomans - J.M.) and built a non-independent state in the Hijaz under the support and control of England, Italy and France, citing the reason for the temporary suspension of the Hajj prayer from Muslims. done Fatwa was tried to be based on verses, hadiths and opinions of scholars³. But if we pay attention to the statistical information, it is shown that the fatwa is used only for political purposes. In particular, 22101 people visited Mecca in the 1918-1919 Hajj season, 59370 people in 1919-1920, and 60786 people in the 1920-1921 Hajj season⁴.

Results. In the early 1920s, the Soviet government tried to abolish Hajj, but these efforts were not carried out publicly. For example, G. Chicherin, Commissioner of the Council of Foreign Affairs of the Council of People's Commissars, stated the following in his speech at the Politburo: "Some bodies of the State Political Administration are trying to interfere with the pilgrimage of Muslims of the USSR. As a result, the Muslims of the USSR are falling under the influence of the enemy, using various illegal routes passing through the territories of Afghanistan and India in order to go to Hajj. The Foreign Affairs Council of the Council of People's Commissars believes that it is impossible to prevent people from visiting holy places. In this regard, the best way is for Muslims to take the opportunity to go on Hajj. For this purpose, it is necessary to organize direct trips of "Sovtorgflot" steamers to the Red Sea⁵. From this opinion, it can be seen that in the early 1920s, the Soviet government put forward the issue of full state control of pilgrimages.

In 1923, the Soviet government officially allowed the Muslims of Crimea, the Caucasus and Turkestan to hold a meeting, as well as religious education and Muslim pilgrimage⁶. However, the research did not find accurate information about the number and identity of Uzbeks who went on Hajj in these years.

On December 18, 1923, in the letter of G. Chicherin to I. Stalin, he stated that the opening of the consular office of the Soviet government in Hijaz would serve as an important point in carrying out propaganda work among the Muslims who came to Makkah, the center of Muslims of the world. The letter stated that they were somewhat hesitant about the proposals given to Husayn ibn Ali's representatives to open a consulate in Hejaz and that they were afraid of the British government regarding the establishment of diplomatic relations with the Soviet Union. During the meeting, representative of Hejaz delegation Habib Lutfullah was invited to Moscow⁷.

It is noted that if the Soviet government establishes a consulate in Hejaz after bilateral agreements, the candidate recommended as the consul general should be a diplomat, as well as a Muslim who can enter the city of Makkah and introduce the Soviet Union among the pilgrims. Several candidates who worked in the Soviet government were put forward for this position. G. Chicherin, in a letter written to the ambassador of the Soviet government in Italy, Konstantin Yurenev, on April 3, 1924, proposed Karim Hakimov (1892-1938), who worked as a consul in the cities of Mashhad and Resht of the Soviet Union, as the most suitable candidate for this position. Thus, Karim Hakimov's candidacy was approved for the post of the Soviet government's consul general in Hijaz. He reached Jeddah on August 6, 1924, received a letter of trust from the King of Hejaz, Husayn ibn Ali, and began his career as the Soviet Union's Consul General in Hejaz.

Discussion. In June 1926, a congress was organized in the city of Makkah based on the proposal of King

³ Ал-Истифто, Ал-Фатаво // Иштирокиюн, 1919. №206.

⁴ Vredenbregt J. The Haddj: Some of its features and functions in Indonesia //Bijdragen tot de taal-, land-en volkenkunde. – 1962. №1. – P. 149.

⁵ Носова Е. В. К вопросу о хадже советских мусульман // Вестник Кыргызско-Российского славянского университета. – 2014. Бишкек. – Т. 14. – №. 7. – С. 187.

⁶ Арапова Д.Ю., Косача Г.Г.. Ислам и советское государство (По материалам Восточного отдела ОГПУ. 1926 г.). Выпуск 1. Litres, - М. 2017. – С. 9.

⁷ Наумкин В. В. Советская дипломатия в Хиджазе: первый прорыв в аравию (1923–1926 гг.) // Арабские страны Западной Азии и Северной Африки (новейшая история, экономика и политика). – М.: Институт изучения Израиля и Ближнего Востока, 1997. – С. 282.

Abdulaziz bin Saud of Hijaz on the issue of visiting holy places, beautification and construction of shrines. About 70 delegates from India, Syria, Yemen, Sudan, Java, Afghanistan, Egypt, and the Soviet Union participated in the Congress⁸. 8 people from the Soviet Union: head of the delegation, head of the Central Religious Department Mufti Rizaiddin Fakhriddinov and his deputy Kashshof Tarzhimanov, Crimean Mufti Halil Muslihiddinov, Tagir Ilyasov from the Religious Department of Tatarstan, Abdurahmon Umerov from Astrakhan, Magdiy Magkulov on behalf of the Muslims of Petropovlovsk, Musa Bigiev on behalf of the Muslims of Moscow and Tashkent. Abdulvahid Qori Abdurauf Qoriev (1859-1937), a representative of the religious administration, participated. This delegation, which took part in this Mecca Congress held during the Hajj season of 1926, was also recognized as the first official Hajj trip of the Muslims of the Soviet Union⁹. In connection with the congress held in Mecca, in September 1926, the newspaper "Kyzil Uzbekistan" published an interview with the chairman of the delegation of the Soviet Union, Mufti Rizaiddin Fakhriddinov¹⁰.

On April 26, 1928, the Soviet of People's Commissars of the USSR adopted a decision "On transporting Muslim pilgrims from the ports of the USSR to the ports of Hijaz and bringing them back"¹¹. Muslims of the USSR arrived at the port of Jeddah in May 1928 on the steamers "Tobolsk" and "Theodore Nette"¹². Although steamships were established, the mass expropriation of public property under the pretext of World War I and famine, immigration processes, and collective farming policies in the 20s of the 20th century, in turn, sharply reduced the pilgrimage, which required a lot of money among the people of the Central Asian region. .

The trips to the Hijaz were nothing more than a dry formality. For example, Musa Bigeev (1874-1949), one of the Tatar intellectuals who went from Odessa to Mecca during the Hajj season in 1927, noted in his hajnama that he was the only one from the Soviet Union among the 337 pilgrims on the steamer "Ilich" belonging to the Soviet merchant fleet (Sovtorgflot), and the rest were Chinese Muslims. reached¹³.

By the beginning of 1930, the steamboat service which was going only in name from Odessa to Jeddah was completely stopped. In 1932, Saudi Arabia's Foreign Minister Faisal bin Abdulaziz who visited Moscow, announced that he was ready to accept 15000 Muslims from the Soviet Union for the annual Hajj season.¹⁴.

Conclusion. By 1932, the fact that not a single Muslim from the Soviet Union visited Mecca and Medina to perform the Hajj prayer began to raise serious objections to the USSR from other Muslim countries. The Soviet government tried to explain that Hajj was a personal matter, that the state had no right to interfere, and that a group of French and British were not allowing pilgrims to cross the Bosphorus and Dardanelles¹⁵.

⁸ Арапова Д.Ю., Косача Г.Г.. Ислам и советское государство (По материалам Восточного отдела ОГПУ. 1926 г.). Выпуск 1. – Litres, 2017. – С. 71.

⁹ Сибгатуллина А. Хадж в 1920-е годы: "арабская весна", дипломатические уловки Карима Хакимова и самоизоляция страны Советов // <https://realnoevremya.ru>.

¹⁰ Бутун дунё мусулмонларининг Маккада бўлгон конгресси ҳақида. Шўролар Иттифоқидан боргон хайъатнинг раиси Ризо қози билан мурохаба // Қизил Ўзбекистон. 1926 й. 29 сентябрь.

¹¹ Носова Е. В. К вопросу о хадже советских мусульман // Вестник Кыргызско-Российского славянского университета. – Т. 14. – №. 7. – Бишкек, 2014– С. 187.

¹² Носова Е. В. К вопросу о хадже советских мусульман // Вестник Кыргызско-Российского славянского университета. – Т. 14. – №. 7. – Бишкек, 2014.– С. 187.

¹³ Хайрутдинов А. Г. Республиканская Турция в дневниковых записях Мусы Бигеева // Minbar. Islamic Studies. 2018. – Т. 11. – №. 1. –С.19., Сибгатуллина А. Хадж в 1920-е годы: "арабская весна", дипломатические уловки Карима Хакимова и самоизоляция страны Советов//<https://realnoevremya.ru>.

¹⁴ Ат-Турки М. Б. А. А. Саудовско-российские отношения в глобальных и региональных процессах (1926–2004 гг.) //М.: Прогресс., 2005. –С. 52.

¹⁵ Ат-Турки М. Б. А. А. Саудовско-российские отношения в глобальных и региональных процессах (1926–2004 гг.) //М.: Прогресс. – 2005. – С. 59.

Pilgrimages from the Soviet Union, in particular, the Uzbek SSR, which decreased sharply since the end of the 20s of the 20th century, completely stopped since the 1930s. This situation can be explained by the fact that the leader of the Soviet state of those years stated in his speech on March 3, 1928 that "the fight against the ears is the decisive stage of the fight against religion"¹⁶, and from 1927-1928, the policy of tyranny was openly carried out in the Soviet Union, and the brutal fight against religion began. Thus, along with all the Muslims in the Soviet Union, the Muslims of Uzbekistan were completely prohibited from visiting the holy cities of Mecca and Medina.

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¹⁶ Салмонов А. Ўзбекистонда совет ҳокимиятининг диний сиёсати: уйдирма ва тарих ҳақиқати. – Т. Tafakkur. 2015. – Б. 61-62.